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THE GOSPEL OF JOHN.

THEME

JESUS MANIFESTED AS THE SON OF GOD.

STUDIES

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PRELIMINARY REMARK. These "studies" are designed for use by two classes of students, (1) by those who can give only a moderate amount of time and attention to the work, and (2) by those who wish to go deeply into the study.

The material for the first class is put into larger type and comprises the material under points 1, 2 and 4. The material under point 3 is for the special attention of advanced students and may be entirely passed over by those who do not care for detailed examination of the material.

Résumé.

JESUS MANIFESTED AS THE SON OF GOD.

Part I. The Introduction.

- DIVISION I. 1 : 1-13. The "Word" and the World.
 DIVISION II. 1 : 14-18. The "Word" is Jesus the Christ.

Part II. The Early Manifestation of Jesus and the Belief on Him.

- DIVISION I. The Testimonies of John.
 § 1. 1 : 19-28. John's Testimony to the Officials.
 § 2. 1 : 29-36. John's Further Testimony.
 DIVISION II. The Belief of the First Disciples.
 § 1. 1 : 37-42. Andrew and Peter.
 § 2. 1 : 43-51. Philip and Nathaniel.

The Contents : We testify from our experience of his revelation of the Father's love, that Jesus the Christ is the "Word," who was ever one with God, creator of all, the unique revealer of God to man. John witnessed to him, at first, indirectly, by declaring himself a herald of the coming Christ, and then, directly, by hailing Jesus as his own superior, God's lamb that saves, and by pointing his own disciples to him. Three of these disciples are drawn to Jesus, and they bring two more. To them all, Jesus manifests himself as leader and teacher, worthy of their willing service.

Division III. 2: 1-12. The First Sign in Galilee.

REMARK.—While, thus far, Jesus has attracted some earnest men to himself, their acquaintance with him and his manifestation to them is superficial and imperfect. They are now to receive a stronger impression of his personality, and a higher evidence of his being the Christ, the Son of God.

1. The Scripture Material:

- 1) Vs. 1, 2. Three days later, Jesus and his disciples are present at a marriage in Cana of Galilee. His mother is there also.
- 2) v. 3. She comes to tell him that the wine has given out.
- 3) v. 4. He replies, Woman, what have we in common? The time is not yet come.
- 4) v. 5. She says to the servants, Do anything he bids you.
- 5) vs. 6, 7. Jesus commands, and they fill to the brim with water six large pots used for purifying.
- 6) v. 8. At his bidding, they draw and take some to the master of ceremonies.
- 7) vs. 9, 10. He tastes the water which has now become wine, not knowing, as the servants did, where it comes from, and rallies the bridegroom on having saved so good a wine for the last.
- 8) v. 11. Thus was Jesus' first sign wrought in Galilee, by which he manifested his glory, and drew out the faith of his disciples.
- 9) v. 12. He went down with his mother's family and his disciples to Capernaum, and abode there a few days.

2. The First Sign: At a wedding in Cana of Galilee, three days later, Jesus wrought his first sign, which showed his glory and inspired his disciples with faith. His mother is there, and, when the feast is drawing to a close, brings him word that the wine is gone. He replies, "In this matter it is not for you to direct me as your son. I cannot help now." Still, she tells the servants to be ready, and soon, at his bidding, they fill with water six large pots used for purifying, and carry a draught to the master of ceremonies. Now he is not aware whence it has come, though the servants know. He tastes it, and, with a jest at the bridegroom, pronounces it the best wine he has given them. After the feast, Jesus, with his disciples, goes down with his mother's family, and stays a few days at Capernaum.

3. Re-examination of the Material:**1. Words and Phrases:**

- 1) *Third day* (v. 1), after what event?
- 2) *woman* (v. 4), cf. Mt. 15 : 28 ; Lk. 13 : 12, a term of respect.
- 3) *fill the water pots* (v. 7), note two views as to the purpose, (a) that from them the wine might be drawn, or (b) that the water for purification might be provided before the wine was made, while the water for the wine was drawn (v. 8), from the spring whence the "pots" were filled.
- 4) *now become wine* (v. 9), i. e. (a) that in the "pots," or (b) that which was drawn—the water became wine in its being drawn and borne to him.
- 5) *knew not* (v. 9), hence his testimony was unbiassed.
- 6) *servants . . . knew*, making the testimony to the change as complete as it was impartial.
- 7) *manifested his glory* (v. 11), cf. 1 : 14, how was any glory manifested here?—cf. vs. 4, 7, 10.
- 8) *disciples believed*, does this imply (a) that they had not before believed, or (b) that none others believed?

2. Connections of Thought:

- 1) *Saith unto her*, etc. (v. 4), this reply must have been given in view of that which lay concealed in the mother's statement (v. 3), i. e. (a) she desired him to supply the lack, and (b) thus to manifest himself as the Christ—he answers that he cannot now receive suggestions on such a point as this from her, it is God who must decide the time and the manner of these things.
- 2) *mother saith*, etc. (v. 5), (a) she still expects him to do something, (b) and is not vexed by Jesus' answer.

3. Comparison of the Material:

- 1) This narrative is peculiar to this Gospel; why should it be so, if it is so important? (a) it belongs to the private life of Jesus, (b) the details may have been related [to John] by Jesus' mother.
- 2) note certain general points of resemblance to the synoptic representation, (a) the portrait of Jesus, cf. Lk. 2: 51; 7: 31-35; 8: 21; Mk. 2: 18, 19, (b) the beginning of his work is in Galilee, cf. Lk. 4: 14, 15.

4. Historical Points:

- 1) *Mother* (v. 1), where is the father?
- 2) *his disciples* (v. 2), Jesus has, therefore, gathered a band of followers.

5. Geographical Points:

- 1) *Cana of Galilee* (v. 1), (a) the probable site? (b) the home of Nathaniel, cf. 21: 2.
- 2) *Capernaum* (v. 12), (a) why "down to?" (b) the two probable sites?

6. Manners and Customs:

- 1) Observe here points concerning marriage and the ceremonies connected with it.
- 2) note, also, what is said about feasts and the manner of conducting them.
- 3) consider the material relating to purifying (v. 6), and collect additional material in Mt. 15: 2; Mk. 7: 3; Lk. 11: 38.

7. Literary Data:

- 1) Observe the marks of personal reminiscence in the narrative.
- 2) the "mother of Jesus" is not mentioned by name; is it because her name is supposed to be known?
- 3) mark favorite words, e. g. (a) "manifested," "glory," "believed," (b) a new word *signs*, a favorite word in this Gospel for "miracles,"—regarded as evidences, signs of Jesus' character and authority?

8. Review:

The student is now prepared to go over again the work of 1 and 2, and test its correctness.

4. Religious Teaching: *There are important lessons in this passage concerning one's conduct and feeling in social life. Jesus did not shun social festivity. Two facts appear in his bearing here. (1) He was loyal and obedient to God, even at the cost of refusing a mother's request. (2) He was ready when the time came, liberally to encourage and help on the festivities. We need to imitate him (1) by being faithful to Christian principles in society, (2) yet in being generous and helpful by giving pleasure to others there.*

Division IV. 2: 13-3: 36. The Manifestation in Judea.

REMARK.—Jesus is to reveal himself, not merely in a semi-private way to disciples at a Galilean marriage, but to his nation, at the centre of its religious life. This is his first public manifestation. Will they, seeing him and his work, accept his revelation of the Father?

§ 1. Chapter 2 : 13-22.

1. The Scripture Material :

- 1) V. 13. At the approach of the Jewish Passover, Jesus went up to Jerusalem.
- 2) v. 14. He found in the temple dealers in cattle and doves, as well as money brokers.
- 3) vs. 15, 16. With a small whip he drove out all the cattle, and stopped the trafficking, saying, Begone, my Father's house must not become a mart.
- 4) v. 17. His disciples recalled the Scripture, "Zeal for thine house will devour me."
- 5) v. 18. Thereupon the Jews replied, What sign do you give us in explanation of these actions?
- 6) v. 19. He answered, Destroy this temple, and I will restore it in three days.
- 7) v. 20. They said, Can you restore in three days what it required forty-six years to build?
- 8) vs. 21, 22. But he meant his body by the "temple," and the disciples recalled it after his resurrection, and believed the Scripture and Jesus' word.

2. The Cleansing of the Temple : Jesus, at the Passover time, is in Jerusalem, and in the temple he indignantly orders out the traffickers and brokers there with their merchandise, rebuking them for profaning his Father's house. It is a scene which reminds the disciples of the Scripture passage, "Jealousy for thine house will devour my very life"—a passage which his death made even more clear to them. The Jews demand a sign as authority for his action. When he replies, "Destroy this temple, and in three days I will restore it," they marvel how he can restore in three days the work of forty-six years. They do not know that the "temple" he means is his body. The disciples remembered the saying after his resurrection, and it confirmed their faith in his teaching.

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *Scourge* (v. 15), either (a) for use in driving out the cattle, or (b) as a symbol of prophetic authority.
- 2) *cast all out*, etc., (a) by the force of his personality, backed by the approval of all the devout, (b) was there anything miraculous in it?
- 3) *my Father's house* (v. 16), cf. Lk. 2 : 49, note the meaning of the phrase.
- 4) *zeal* (v. 17), i. e. "jealousy" for the honor of thy house.
- 5) *eat me up*, i. e. either (a) bring to a violent death, or (b) wear out by the energy expended, (c) was the action of v. 15 attended with some danger to Jesus?
- 6) *what sign* (v. 18), of prophetic authority for doing a prophet's act.
- 7) *destroy this temple*, etc. (v. 19), meaning either (a) kill me and I will rise again, or (b) when you have brought the temple and its service to naught by killing me, I will establish a new worship, (c) cf. Mk. 14 : 58; Mt. 26 : 61; Acts 6 : 14 for the common interpretation then.
- 8) *the Scripture* (v. 22), (a) the O. T. in general, (b) such passages as Ps. 16 : 10, or (c) the quotation of v. 17, which was verified in his death.
- 9) *Word*, (a) not "saying," (b) that of v. 19, or (c) Jesus' teaching in general.

2. Connections of Thought :

- 1) *Therefore answered* (v. 18), this bold act of Jesus spoke to them with the assertion of his position and claims, and they "therefore answered," etc.

- 2) *when therefore*, etc. (v. 22), i. e. because the words of Jesus (v. 19), had reference to his death and resurrection, it followed that when those events took place, the words came back to their minds.

3. Comparison of Material :

- 1) On the whole event compare Mt. 21 : 12, 13 ; Mk. 11 : 15-17 ; Lk. 19 : 45, 46, (a) note the historical situation, (b) the similarities in language and action, as well as the differences, (c) the probability of there being two such actions on Jesus' part during his three (?) years' ministry, (d) conclude as to the question of two events or two different accounts of the same, (e) if the latter, which is the correct historical position ?
- 2) *went up to Jerusalem* (v. 13), no mention of this in the other gospels.
- 3) *zeal of thine house*, etc. (v. 17), cf. Ps. 69 : 9, note meaning there, and differences in language.

4. Historical and Geographical Points :

- 1) *Passover* (v. 13), (a) the first passover in Jesus' ministry, (b) how long after the baptism ?
- 2) *went up*, cf. v. 12 and determine the geographical position of Jerusalem and the road thither.
- 3) *the temple* (v. 15), (a) the outer court—court of the Gentiles—as compared with the "sanctuary," inner court (v. 19, marg.), (b) this was the temple of Herod, (c) consult references concerning its architecture and history.
- 4) *forty and six years* (v. 20), (a) a help in determining the date of this event, (b) Herod's temple begun in B.C. 20-19, (c) this event A.D. 28 (?).

5. Manners and Customs :

Study the scene of v. 14, (a) determine the purpose of such trading in the temple—to provide an easy way for worshippers to fulfil the ordinances of the law, cf. Lev. 1 : 2, 14 ; Ex. 30 : 11-13 ; Mt. 17 : 24 ; (b) note the results of such practices.

6. Literary Data :

- 1) Observe the "simplicity" of style (the connective *and*) in vs. 13-16.
- 2) see characteristic words in vs. 13, 22 ;
- 3) consider whether there are evidences of personal recollection of an eye-witness in vs. 17, 21, 22, etc.
- 4) note other examples of peculiarities in style.

7. Review :

The student is now in a position to criticise or improve upon the statements of 1 and 2. Let him carefully study them in the light of his "re-examination of the material."

4. Religious Teaching : "*Make not my Father's house a house of merchandise.*" *To the spirit of trade in our day pressing upon religion, and often seeking to make religion itself a means of gain, as these Jews did—must we say, "You cannot come with me into my Father's house." We must speak to our own minds so dominated by the claims of secular things, "Cleanse yourselves from the self-seeking temper of worldly competition, when you would enter the Father's presence." For it is the Father to whom we are coming in filial love and worship—would you profane His presence with the bickerings and bargainings, the schemes and the struggles of the street and the store ? It is unworthy of a child of God. You cannot afford thus to lose the Father's benediction.*

§ 2. Chapter 2 : 23-25.

REMARK.—The cleansing of the temple, a notable sign of his authority, was one among many wrought by him. Their effect was two-fold, criticism and questioning, faith and favor. Was this latter genuine and permanent ?

1. The Scripture Material :

- 1) V. 23. His signs led many to believe on him at the passover feast.
- 2) vs. 24, 25. But he did not trust himself to them because he knew all men, and needed not any one's testimony about each one of them, since he knew their thoughts.

2. Among the People in Jerusalem : Moved by the works which, from time to time, he does as signs during the feast, many accept him as the Christ. But Jesus, with his profound knowledge of men, does not need advice as to the position he is to take toward them. He recognizes what is in each one's mind, and by no means will yield himself up to sympathy with their hopes.

3. Re-examination of the Material:**1. Words and Phrases :**

- 1) *On his name* (v. 23), (a) cf. 1: 12, here the name is "the Christ," (b) their conception of what was wrapped up in this name was quite inadequate.
- 2) *he did*, lit. "was doing" or "kept doing," showing that this gospel does not pretend to give a complete account.
- 3) *man* (v. 25), cf. marg., i. e. every one of the "many" of v. 23.
- 4) *bear witness*, i. e. "give a 'character,' " either approving or warning.

2. Connections of Thought :

- 1) *Beholding* (v. 23), i. e. "because they beheld," their faith rested on these signs.
- 2) *for that he knew* (v. 24), the implied thought is that he knew the human heart and recognized imperfection in these persons, either (a) in the fact that they did not really know what they were doing, or (b) they hoped to find Jesus willing to accept their political ideas of the Christ and his work.
- 3) *because he needed not*, etc. (v. 25), (a) i. e. held himself aloof, not because he depended on advice as to men's character, (b) is it implied that he had received warnings on this point?

3. Manners and Customs :

During the feast (v. 23), following the passover, see Lev. 23 : 5, 6.

4. Literary Data :

Notice characteristic words and phrases in v. 23.

5. Review :

As before, the student may now compare the results gained with the statements of 1 and 2.

4. Religious Teaching : *Jesus is not to be deceived in our motives and desires in seeking and following him. He knows us through and through. Unless we fully trust ourselves to him, he will not trust himself to us. If we are selfish or half-hearted in devotion to him, he will withhold himself from us.*

§ 3. Chapter 3 : 1-15.

REMARK.—Among those impressed by his teaching is one who, with questioning confidence, seeks a fuller manifestation. He is to receive a divine message of salvation.

1. The Scripture Material :

- 1) Vs. 1, 2. Nicodemus, a prominent Pharisee, visited Jesus at night, saying, Rabbi, your signs show us that God has sent you to teach.
- 2) v. 3. Jesus replied, I tell you solemnly that to enter the kingdom of God, one must be born anew.

- 3) v. 4. Nicodemus answered, I do not see how a mature man can go again through the processes of birth.
- 4) vs. 5, 6. Jesus said, Most surely must he be born of water and the Spirit to enter the kingdom. Spirit and flesh produce after their kind.
- 5) vs. 7, 8. Do not wonder at my words about being "born anew." Like the breeze, unseen yet moving in its own way, so does the spirit bring to the birth.
- 6) v. 9. Nicodemus said, I cannot comprehend it.
- 7) v. 10. Jesus said, Do you, a teacher of Israel, confess ignorance on this subject?
- 8) vs. 11, 12. I speak from personal knowledge. Yet you do not believe me—if you do not believe me in these earthly facts, can you accept my testimony about heavenly things?
- 9) v. 13. No one has gone into heaven—except the son of man whose home is there, thence has he come.
- 10) vs. 14, 15. And the son of man, like Moses' serpent in the desert, must be lifted up that they who believe may have eternal life in him.

2. Jesus and Nicodemus: Among these men is Nicodemus, a leading Pharisee, who comes one night secretly to talk with him. He begins by acknowledging that Jesus, by the signs which he is doing, shows himself to have the authority of God for his teaching. Jesus replies, "Be assured of this, that the condition of entrance for any one into the kingdom of God is a new birth—not a second natural birth in the flesh, as you doubtfully ask, but a birth wrought by the Spirit, of which the baptism of John is the symbol—that alone can result in spiritual life. Is it incredible, as you say, that you Pharisees must receive this? Can you control this night wind, which you hear, in its coming and going? Thus uncontrolled is the Spirit's action, as they know in whom this new life is born." Nicodemus answers, "This is all so strange!" Jesus says, "You, a religious leader, unable to comprehend this? I and my friends here teach from personal knowledge. Yet even when we teach what can be understood from your own earthly standpoint, you do not believe. Can I hope that you will accept my teaching about those things which God is revealing from heaven? I, the son of man, alone can bring them to you. I am come from heaven. And I am here, too, that as son of man I may be lifted on high, as Moses lifted on high that serpent in the desert, to secure for every one who believes, eternal life in union with myself."

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Teacher come from God* (v. 2), (a) though not authorized by the Scribes, and not educated in their schools, (b) a great admission for Nicodemus to make.
- 2) *born anew* (v. 3), (a) cf. marg. for other rendering, (b) note arguments in favor of either rendering, (c) notice the superiority of both over the old rendering "born again."

- 3) *of water* (v. 5), (a) reference to John's baptism, (b) which was required of all Jews, (c) but which the Pharisees rejected, (d) an outward symbol of inward cleansing.
- 4) *the teacher* (v. 10), either (a) the well known teacher, or (b) one of this order.
- 5) *we speak* (v. 11), (a) note the plural, indicating either (b) Jesus and John the Baptist, or (c) Jesus and all who accept him, or (d) Jesus and those disciples who were there present.
- 6) *hath ascended* (v. 13), (a) i. e. so as to be able to teach man these heavenly things, (b) had Jesus thus ascended?

2. Connections of Thought:

- 1) *Now there was* (v. 1), (a) lit. "and there was," (b) i. e. "and" an example of the men who "believed" (v. 23), was this "man" who came, etc.
- 2) *Jesus answered* (v. 3), (a) how could this be an answer to the remark of v. 2? (b) Jesus answers his unspoken thought, which is, (c) "Since you teach with the authority of God, I would like to hear further of your ideas and teachings; what is your program of action?" (d) Jesus replies, "I require first of all a complete spiritual renewal of life."
- 3) *so is every one*, etc. (v. 8), note the order of thought (a) v. 7, Nicodemus thinks it impossible that upright Pharisees need this radical change, (b) Jesus replies, The wind is free in its action, (c) those who pass through this change, find the Spirit's action just as free from their own control, (d) hence you Pharisees as well as others must submit to it, if you would enter the Kingdom.
- 4) *and no man*, etc. (v. 13), i. e. you will not accept my heavenly things (v. 12), "and" yet if you are to hear them, I, alone, can give you the knowledge of them.
- 5) *and as Moses*, etc. (v. 14), i. e. either (a) I have come from heaven to bring heavenly things (v. 13), "and" yet I must be lifted up like the serpent in the desert—a reference to suffering, or (b) I have come down from heaven, and more than that, I am to be exalted to be a means of Salvation to the people as Moses' serpent was—no reference to suffering exaltation.

3. Historical Points:

- 1) *We know* (v. 2), either (a) a condescending remark representing the not unfavorable estimate of the Pharisees as a whole, or (b) the special opinion of a few secret believers among them.
- 2) *by night* (v. 2), probably to avoid observation.
- 3) *ye must be*, etc. (v. 7), note the emphasis on "ye," and the implied idea of Nicodemus and those whom he represented—they did not require it.
- 4) Sum up from the foregoing suggestions (cf. vs. 1, 2, 7, 9, 10), the character and attitude of Nicodemus toward Jesus.

4. Manners and Customs:

- 1) *Ruler of the Jews* (v. 1), a lay member of the Sanhedrim, cf. Bib. Dict.
- 2) *Rabbi* (v. 2), a title of honor, cf. 1: 49.

5. Comparison of Material:

- 1) *Kingdom of God* (v. 5), (a) cf. the opening message of the Galilean Ministry, Mk. 1: 14 15, (b) note the essential oneness of that message with this of v. 3, cf. "repent," "believe," (c) "Kingdom of God," used only here in John, cf. its use in other gospels and explain.
- 2) *as Moses lifted up*, etc. (v. 14), (a) cf. the narrative in Numb. 21: 8, (b) draw out the comparison as suggested in this verse, (c) is any suffering suggested by the comparison?

6. Literary Data:

- 1) Notice the examples of parallelism in v. 11, two members "synonymous," one "antithetic," cf. 1: 3, etc.
- 2) Observe some new but favorite words and phrases, e. g. (a) "born," to indicate divine renewal of life, (b) "eternal life" (v. 15), to denote this new life as one which, beginning now, continues forever.
- 3) note examples of (a) old phrases and words, (b) "repetition," cf. v. 6, (c) "simplicity," and (d) "directness" of style.

7. Review:

With the foregoing material well in hand, the student may proceed as before to study again the material of 1 and 2, making new statements when those given are not satisfactory.

4. Religious Teaching: *Jesus makes it very plain that no privileges or attainments can supply the place of that new spiritual life which is needed to enter God's Kingdom and presence. This must come from submission to God's Spirit. Are we expecting to succeed in pleasing God without this new birth which Jesus explained to Nicodemus? Such a thing is not possible. Jesus says, "Except one be born anew, he cannot see the Kingdom of God."*

§ 4. Chapter 3 : 16-21.

REMARK.—The hard crust of Jesus' message to Nicodemus contained a kernel of blessed hope in the self-revelation of Jesus as the revealer of God's mercy to men. The writer cannot refrain from drawing attention to this thought—Jesus came from out of the love of God.

1. The Scripture Material :

- 1) V. 16. Because God's love for men was so great that he gave his only begotten son to obtain eternal life for all who trust in him.
- 2) v. 17. For his son was sent not to judge but to save men.
- 3) v. 18. The only judgment is that which consists in one's not believing in the name of God's only begotten son.
- 4) v. 19. The judgment is that men on account of their sins preferred darkness when the light was come.
- 5) v. 20. For the sinner hates and avoids the light that it may not rebuke his evil deeds.
- 6) v. 21. But one who is true seeks to have the light shine on his deeds to show that they are of God.

2. The Writer's Comment : [And the writer adds,] Yes, it was God's love for all, that gave His son to gain eternal life for any who believe. How clear that is when we see him sent to save men, not to judge them. Judgment is, to be sure, connected with his coming, not for believers, but for unbelievers in the very fact of their unbelief. For the Christ, the world's light, is here, and yet they hated and avoided him, preferring their dark deeds, while those, who are true, delight to have their doings shown to be wrought in fellowship with God.

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *Loved* (v. 16), how explain the past tense, (a) if Jesus spoke, (b) if the word is the writer's.
- 2) *judge* (v. 17), as the Jews expected the Christ to do, cf. Mt. 3 : 10-12.
- 3) *light* *darkness* (v. 19), cf. 1 : 4, 5.
- 4) *men loved* (v. 19), how explain past tense if Jesus speaks.
- 5) *in God* (v. 21), i. e. in union with Him.

2. Connections of Thought :

- 1) *For God so loved*, etc. (v. 16), the verse looks back to v. 15, (a) the Son of man must be lifted up, etc., (b) *because* God, out of His great love for man, gave His son for this purpose.
- 2) *for God sent not*, etc. (v. 17), that God's love gave the Christ (v. 16), is clear *because* the very purpose of his mission was to save man.

- 3) *he that believeth* (vs. 18, 19), though God's son came, not to judge, but to save (v. 17), yet his coming results in judgment to some who do not accept him.
 - 4) *for every one*, etc. (vs. 20, 21). the hatred of the light rises out of love for evil deeds, hence the condemnation (vs. 18, 19), which the rejecter works out by his evil doing.
3. **Literary Data :**
- 1) Observe the familiar words in this section, e. g. "world" (v. 16), cf. 1 : 10, 11, "light," etc.
 - 2) Note the universal element in this passage, "whosoever" (v. 16), etc.
 - 3) Consider the question, whether these words are the writer's, or a continuation of Jesus' discourse, noting (a) the general likeness to the "introduction," 1 : 1-18, (b) the past tenses, (c) special words, favorites of the writer, e. g. "only-begotten son," etc., (d) absence of distinct division from 3 : 1-15, etc.
4. **Review :**
- Let the student, when he has worked through these points, examine afresh the points 1 and 2 in the light of this material.

4. Religious Teaching : *To reject the Lord Jesus Christ is to reject good and choose evil. One is self-condemned by such a course. Can you do this, when you know that God has given him to us out of His great love, in order that He may keep us from perishing, and secure for us eternal life ?*